Pacific Theo Sem
Reading Room

THE PACIFIC

A religious and family paper

Volume LIII. SAN FRANCISCO, SEPTEMBER 10, 1903 Number 37.

FAITH AND WORKS.

Not what we think, but what we do,
Makes saints of us: all stiff and cold,
The outlines of the corpse show through
The cloth of gold.

And in despite the outward sin,—
Despite belief with creeds at strife,—
The principle of love within
Leavens the life.

For 'tis for fancied good, I claim,
That men do wrong,—not wrong's desire;
Wrapping themselves, as 'twere, in flame
To cheat the fire.

Not what God gives, but what He takes,
Uplifts us to the holiest height;
On truth's rough crags life's current breaks
To diamond light.

From transient evil I do trust
That we a final good shall draw;
That in confusion, death, and dust
Are light and law.

That He whose glory shines among
The eternal stars, descends to mark
This foolish little atom swung
Loose in the dark.

But though I should not thus receive
A sense of order and control,
My God, I could not disbelieve
My sense of soul.

For though, alas! I can but see
A hand's breadth backward, or before,
I am, and since I am, must be
For evermore.

—Alice Cary.

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THE PACIFIC

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A Piedmontese nobleman, weary of life, was hurrying along a road to the river, purposing suicide, when he experienced a sudden check from the pull of his cloak by a little boy, who unceremoniously wanted to gain his notice. He thus accosted him: "There are six of us, and we are dying for want of food." The nobleman said to himself, "Why should I not relieve this wretched family? I have the means; it cannot detain me many minutes."

He went to the scene of misery. He threw them his purse; the poor people's burst of gratitude overcame him—it went to his heart. "I will call again tomorrow," he cried, exclaiming, "Fool that I was, to think of leaving a world where so much pleasure was to be had, and so cheaply."

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People cannot become perfect by dint of reading or hearing about perfection. The chief thing is not to listen to yourself, but silently to listen to God. Talk little and do much, without caring to be seen. God will teach more than all the most experienced persons or all the most spiritual books can do. You already know a great deal more than you practice. You do not need to acquire fresh knowledge so much as to practice what you have.—Selected.

Praise is the best auxiliary to prayer; and he who most bears in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above.—Henry Melville.

It may seem very strange to you that another man should differ from you on an important question of morals or religion, but it is really no stranger in his sight than that you should differ from him.

Mitigating his Fate.—The Dealer in Pianos: "What kind of a piano do you want for your daughter?" The Father (whose nerves are being worn away): "Give me one that has the most soft pedals."—Chicago Record.

O that Christ would break down the old narrow vessels of these narrow and ebb souls and make fair, deep, wide and broad souls to hold a sea and a full tide, flowing over all its banks, of Christ's love.—Rutherford.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 10, 1903

A TENDERER WAY.

"God metes not out our life in one long length,
But in a tenderer and wiser way.
Have faith, and take thy bread, thy cross, thy strength,
Day by day."

Ministers are not the only class of people who are not wanted in their department of work in life, very greatly, after the age of forty-five. In other vocations also the young man is crowding out the middle-aged man. Lately in Chicago the president of a railway employe's club voiced, in a published address, the protest of his craft against the regulations of many of the railway companies in the matter of age limit. And he goes on to say that but few young men are now offering themselves for railroad work, and that men in service are seeking other employment, because of the fact that they are likely to be set aside at an age when they cannot afford to be without work. He states that the custom of promotion from the ranks has been abolished, and that the rule now is that a man must be under twenty-eight years of age and physically perfect in order to secure a place in the transportation departments; and that, if at the age of forty-five he is for any reason deprived of his position with the company, it is almost an impossibility for him to secure employment with any other, the age limit for entrance even after service elsewhere, being forty-five. He claims further that many of the accidents on certain roads of late have been due to the fact that those roads have been working young and inexperienced men, their mistakes being concealed so far as possible in the effort to demonstrate that the retirement of the mature men has been a success. We do not know how far this man is justified in his complaint, but we do know that there is far too much of a disposition to set aside the middle-aged man in the work of the world. Often, of course, the man himself is largely to blame in that a younger man is preferred. He has failed to keep himself in proper condition for his work. That minister hereabout who worked with his hands at house building during his vacation this year had one of the best vacations he had ever had and came back to his church work with the belief that he had by so doing made possible for himself five or ten years more of successful ministerial service. This is a strenuous age and it behooves every man who would be a worker in it to keep himself in condition for work, at his best all the time. Writing to the Corinthians the Apostle Paul said of them who ran in a race that every one striving for the mastery was temperate in all things. His words "so run that ye may obtain," are pertinent in more ways than one to-day. Paul said also that he kept his body under subjection lest he should be a cast-away. So must all do if they are not to be in some sense, at some time, a cast-away.

We notice an inclination now and then on the part of some of our "exchanges" to regard our "Religious World" and "Busy World" notes as common property which can be used without that credit which is usually given for original reading matter. All those items are editorial notes, and are as carefully prepared as anything that appears in the paper. We place them under those headings in order that the matter that is more distinctively religious may be separate from that which is otherwise. Of course no statement of any happening with comment thereon can be as thoroughly original as that which is evolved wholly from a man's brain, but no clipping ever finds place on those pages. To use scissors would be easy, but our readers would not find the reading matter of the same interest and value that it now is. We quote considerably there of course; sometimes a note will be largely a quotation. But every item is carefully prepared, and often more time is given to the preparation of a page of such items than is required to write a page of thoroughly original editorial.

A business man hereabout remarked the other day that only four of the 14 persons in his employ showed an interest in the business such as should be shown by every employe. When one young man went to him and asked for an increase of wages he frankly told him to show himself worthy and then come with his request. If that young man proceeds now on the principle on which some people proceed, doing work which in his judgment is commensurate with his salary and no more, he will make a failure in life. Even if his employer should be wrong in refusing the advance which was asked, as long as he remains with him he should do his best. No one can afford, in any relation in life, to do other than the best. Character is being shaped and destiny is being determined by the every-day acts of life.

The Western Christian Advocate says concerning the recent book by the Rev. Dr. Sidney L. Gulick, "Evolution of the Japanese: Social and Psychic," that it is a volume to be kept at hand, studied, pondered, and referred to again and again.

The Religious World.

The Northwestern Christian Advocate regards Mr. Robert W. Patterson, editor-in-chief of the Chicago Tribune, as the most eminent editor of any secular paper in this country at the present time. His early newspaper training was on a religious paper, The Interior of Chicago.

The Outlook has coined a happy phrase to connote a very prevalent notion respecting the divine Being, which makes much of the love and little of the authority of God. "The grandfatherhood of God" is indeed a travesty of God's fatherhood, for it represents Him as far gone in senility. Firmness as well as fondness characterizes all worthy fatherhood, and God is a father in the highest and worthiest sense.

Mr. D. B. Towner of the Moody Bible Institute, Chicago, says that there is an increasing demand for gospel singers, and that he has before him now several requests from pastors and evangelists for singers in evangelistic work. Recently the Institute furnished a young man for a position as choir leader and for the young men's work of the church at a salary of $1,800. Another church has asked for a man to take charge of the choir at a $1,200 salary.

We must not think that the influence of Roman Catholic churches in America has no set-backs. Recent inquiry has revealed the fact that many persons reared in Catholic churches are now members of Protestant churches. There is here and there a movement in the other direction. But when we hear of Protestants joining Catholic churches, let us remember that these losses are counterbalanced by changes in membership from Catholic to Protestant churches. America is a free country and Roman Catholics are not the last to find this out.

The executive comittee of the International Sunday School Association held what some one called "an exploratory session" at Winona, Aug. 6—10. Graded lessons were discussed and an earnest plea was made by some of the more progressive members of the committee for advanced courses corresponding to the "Beginners' Course" which the Denver convention made provision for. It was manifest in the animated discussion that the graded system had stanch defenders, and we hope that the way will be clear to introduce it into all schools which have reached the point where they feel the need of such courses and know what to do with them. We must wait a while longer, but the new order will surely come.

The Chinese minister, Sir Cheuntung Liang Cheng, says that to the Christian missionaries belongs the larger part of the credit for opening China's closed doors. Of the schools supported by the missions he says: "Many of them are of high standard and command universal respect." The medical mission work is highly commended, as follows: "That which undoubtedly, above all else, has made the way for the missions are the medical missionaries and the hospitals which they have established. * * * The gospel of healing is one that makes its own way into the hearts of the people, for suffering makes the whole world kin, and it can be said without controversy that the medical missionary can enter homes where none of his colleagues can. The Christian hospitals and dispensaries—there are approximately 200 of them in the kingdom—are revolutionizing the natives' ideas of the treatment for the sick. Particularly is this true in regard to the women of China."

The great storm-center in the religious world just now is among the Methodists. In the Southern branch of that church here in California the editor of the church paper, a presiding elder, and several ministers are defendants in a fifty thousand dollar damage suit for alleged defamation of character; another minister in the same body being plaintiff. In the Northern branch of the church the turmoil over Dr. J. D. Hammond, formerly Pacific Coast manager of the Book Concern, bids fair in its ramifications to seriously divide the entire church. Back in Boston the shadow of the defalcation of the treasurer of the ministerial beneficiary fund, to the amount of $76,000, has been softened somewhat by the prompt generosity of one layman, who by his personal check to the society has relieved for the time at least the needs of the infirm and sick ministers and the widows of ministers who were the beneficiaries of the fund which the absconding treasurer lost in speculation. This Boston experience has led to the suggestion that bonds hereafter be required of all persons holding any of the trust funds of the church. Just now would be an opportune time for sermons on the text "Watch and pray, lest ye enter into temptation." This, of course, not only in Methodist churches, but in others as well.

"Filling a wonder-bag is delightful work for any society that desires to brighten the life of an individual missionary or a missionary family, either in the home or foreign field," says Miss Belle M. Brain in the September Missionary Review. "This consists of a large bag filled with gifts and letters which are to be drawn out, not all at once, but at certain specified times, once a week, or on special dates, according to directions. The bag itself should be made of cretonne denim, or canvas, and finished with draw-strings of tape or ribbon. As it will be useful afterward, it should not only be strong and durable, but pretty and attractive. Wrap each gift in tissue paper, mark it with the name of the donor and tie it with narrow ribbon, leaving one end long enough to be used in drawing out of the bag. Pack the parcels carefully, placing heavier ones at the bottom and letting the long ends of the ribbons hang out at top. Gifts appropriate for special days, such as Christmas, New Year's, Easter Sunday, Fourth of July, the missionary's birthday, a weary day, or a discouraged day, may be designated by tiny cards attached to their ribbons." Miss Brain says further: "The California yearly meeting of Friends recently sent wonder-bags to their missionaries in the Kotzebue Mission in Northern Alaska, who receive mail but once a year, and work so much of the time in cold and darkness. Each bag contains fifty-two articles, one of which is to be drawn out every Wednesday, at the time of the mid-week service, when the church is remembering them in prayer." Miss Brain follows this with some suggestions as to what will please the missionaries and says: "It is well to remember that whatever would please a friend at home would be acceptable to the missionary in the field." The wife of one home missionary who had been asked what she wanted is quoted as replying: "Do send me a pretty blue dress. I am so tired of the dull brown and somber blacks that come every year in the box." This is the season of the year when the ladies' societies in the churches begin to plan for the missionary boxes, and so we send forth these suggestions and hints.

Busy World Notes.

Street parades in San Francisco are becoming a nuisance. There should be some arrangement made so that people who have to go about their business while they are in progress can cross Market street now and then.

The action of the labor unions of Portland in eliminating the parade from their labor day program is to be commended. Their opinion was that more good would be derived from it by making it as much of a rest day as possible.

King Peter of Servia is discovering the truth of the saying that "uneasy lies the head that wears a crown". The pains of kingship are enhanced when the occupant of the throne lacks moral fiber. The alternative open to King Peter seems to be abdication or flight.

Foreigners entering the circle of American citizenship ought to be required to give evidence of their ability to speak the English language. Judge Gregory, of Albany, N. Y., has very properly decided that he will refuse to grant naturalization papers to all applicants who fail to meet this requirement. Would that all our judges had followed this rule from the beginning!

Seattle keeps along toward the front in the progress of the times. Two restaurant keepers recently dispensed milk which had been made poisonous by the introduction of formalde-hyde. Fortunately the judge before whom the men were tried was a progressive of a better kind. He declared in his finding that the offense was as great as an attempt to murder and imposed heavy fines.

The negro problem increases in dimension. Last week a negro suffrage league of Boston adopted resolutions asking President Roosevelt not to recognize Booker T. Washington as the spokesman of his race. The growing feeling on the part of the people of his race that Mr. Washington gives up too much and advises too great a submission makes a serious complication in this race problem.

There has been during recent years marked physical deterioration in England. The conditions for an entrance into the army are lower in requirements than formerly, yet a large number of candidates are rejected because they are below the standard. During the last year the percentage of rejections was fifty. A London editorial writer attributes this physical decline to the conditions in which so large a proportion of the people have to live. In the cities the housing accommodations are not what they should be. A better, more equable distribution of wealth, and accordingly more room and better air in which to live are suggested as remedies for the decay. Is it not high time that in our own country, in great and growing cities, more attention be given to the housing problem and better provision be made for sunlight in the homes? In all our cities houses are unsanitary because into so few of the homes sunlight has entrance.

The Chicago weekly paper or magazine known as Christdom has been consolidated with the monthly magazine called The World Today and will appear hereafter as a monthly. Shailer Matthews will be the editor. Associated with him will be the Rev. Jas. M. Campbell, Drs. Gunsaulus and Mackenzie and H. L. Willett. Among the leading articles announced for the first number of the consolidated publication are: "The Outlook in China," by Arthur H. Smith; "The Disfranchisement of the Negro," by Chas. B. Aycock, governor of North Carolina; "Shall We Look to the Stage for Our Preaching?"; 'The Future of the Jewish Race," by Israel Zangwill; and "The Bible and the Elementary School," by President Gilman. The latter subject will be discussed from the pedagogical side rather than the religious. Governor Aycock's article will be a statement of the case for the disfranchisement of the Negro. Evidently this "Magazine of Christendom" will start with a fine list of articles.

The California Promotion Committee has issued a handsome volume of 153 pages containing the addresses delivered in the State by President Roosevelt. It may be had for twenty-five cents. The volume is finely illustrated. The illustrations show the President riding through the Smiley grounds at Redlands, replanting the original navel orange tree at Riverside, addressing the people at Pasadena, Santa Barbara, Oakland and other places, dedicating in San Francisco the monument in commemoration of the victory at Manila Bay, May 1st, 1898, laying the corner-stone of the marine hospital at Vallejo, greeting the crowds in San Francisco, riding in the parade on Market street, standing at the portal of the old Mission building at Santa Barbara, etc. All of his speeches were good and they are worth preserving. We quote from his words at Hornbrook, just as he is about to leave the State. "Glad though I have been to see your soil and climate, to see your products, the products of your fields, and mines and woods, what you have done with railroads, with transportation companies on the water, with factories, with industries of every kind, what I have been most pleased with after all has been the way in which you are training the citizenship of the future, the attention paid to the schools of every grade here in this State; and above all with the type of men and women and children whom it has been my good fortune to encounter. The essential thing in any State is the character of the average man or woman, and I am proud to be your fellow-citizen, and to have seen the type of people I have met in California." These words show that the President made good exit from our State. From first to last the addresses touched on and urged those things which make for the best.

The Rev. R. H. Kennedy, who was arrested in Oregon last week on the charge of burglary, has not been able to secure bail and lies in jail at Hillsboro. The latest in the Portland Oregonian is to the effect that Mr. Kennedy hired a bicycle in Portland on the evening of the robbery which he did not return until the next morning. The burglar, according to accounts, came from the direction of Portland and rode a wheel. Mr. Kennedy claimed when arrested that he could prove an alibi; that he was in Portland the night of the robbery. He was seen there at six o'clock that evening and early the next morning. But the trip between Portland and Hillsboro, each way, could be made in a few hours. As reported, the circumstantial evidence against him is strong. It is to be hoped that he is innocent, and that he can substantiate his innocency. For some months he has not been in charge of any church, but has been in the real estate business, devoting conciderable time to timber cruising and the locating of people on timber claims. Financially he has been hard pressed, and friends at San Mateo where he was pastor a few years ago are of opinion that in desperation over financial condition he may have resorted to the crime of which he is charged although he

was one of the last men of whom they would have expected any such thing. When Mr. Kennedy left California he went to Albany, Oregon, where he was in charge of the Congregational church. Thence he went to the pastorate of the church at Hillsboro, but was not retained more than a year. The family robbed were his friends; were of the number desiring to continue him as pastor. They assert confidently that they recognized him both by his voice and the glimpse of his face when one of them partly tore away his mask. Greatly to be pitied are the accused man, the wife and the little children. We know from a recent letter from Mr. Kennedy that he was in sore financial straits and that there was some bitterness in his heart toward some of the churches and ministerial brethern on the coast. He complained bitterly of what he called a lack of the spirit of fellowship, and of what he regarded as unpardonable neglect when, recently, his home was burned. We could not see any good reason for the complaint against the Pacific, nor against the fellowship hereabout, insamuch as his misfortune was not known here, and perhaps not among his Oregon brethren. It may be that under the stress of all the untoward circumstances—perhaps with mind unbalanced by his troubles—he yielded to temptation, but we sincerely hope that this is not the case and that he may be restored soon to his wife and little ones and to the confidence of the public.

The Bystander.

Congregationalism in California.

California is good soil for Congregationalism. The polity and doctrine of the churches are suited to the democratic spirit of the West. As one looks over the State, however, there is a sense of disappointment that we have no churches in such thriving cities as Napa, Marysville and Salinas. There is yet an immense area to be covered by our denomination if it is to keep pace with sister denominations. From the Straits of Martinez to where Mount St. Helena lifts her head, there is not a Congregational church. From Mill Valley to the north shore where the Russians built a church in 1812, there is no Congregational church. All along the North Shore road there are thriving towns of growing population, dotted with Episcopal and other churches. We have just entered the San Joaquin valley, but possess only a factor of that vast inland empire. If you place the territory over which Superintendent Harrison is given authority side by side with Paul's Mediterranean ministry, you will see at once how large is his task, and how impossible for one man to adequately cover. Superintendent Singer is a drop in a big bucket. If Congregationalism in California is to move forward it must move by the aid of more men in an ever enlarging field.

It is quite true that much of the State is already occupied, and fully equipped by other denominations. There is no desire to plant churches where the field is covered and the kingdom of God is advancing, but it does belong to us to make the most of our opportunities in new fields.

The home mission work is the track laid for the denominational train. One never goes beyond the other. In this road building there is required more help, both in men and money.

It is easier to find men to run the engine than to dig the tunnels, build the bridges and lay the tracks. We need preachers who are pioneers, who make His paths straight—John the Baptists, who sound the first notes.

In the Pulpit.

It seems almost incredible that a minister is able in these days to do all the work required of him and prepare two fresh sermons every week. It is time that pastors form a union and defend themselves against unnecessary and unprofitable work. His work is rapidly losing its well defined lines. He is called upon to do many things which others can do just as well, and perhaps better. Hundreds of busy pastors spend enough time in social dissipations every year to make them really famous as preachers. The man who spends more time over the tea cup than the Bible in social gatherings, than the study, on committees, rather than digging gold out of the mine of truth, will soon discover that something is wrong. What Dr. McLean said to the Seminary students the other day should be pasted in every pastor's hat. If such rules could be followed by pastor's as well as students we would soon see the beneficient results. Of course these rules could not be carried out in the letter, but the law of effectiveness in the suggestions should be obeyed.

The theological student has a clearly defined outline, but the pastor does about everything under the sun, and is a law unto himself. The modern minister represents a good deal of scattered shot.

Preaching takes time. No man can raise sermons suddenly any more than a farmer can raise plums over night. Sermons are like plums in that they require time for ripening. Only ripe fruit in the pulpit is relished. People care little about green thought. The pulpit is the center of the church. Better let socials, unprofitable calls, committees, public functions, beggars, agents, cranks, long evenings and late suppers, lectures and such things, alone, rather than neglect the preparation of the pulpit. Nothing should interfere with this supreme responsibility of a pastor. Habits of study, of personal preparation, of careful and studious training, insure success in the pulpit, and no degree of natural brilliance mixed with dawdling, laziness and indifference will take the place of hard work.

Acorns From Three Oaks.

Aloha.

A Good Place For Children.

A dear missionary friend of mine with a family of five boys is looking for a home for them. He lately took a trip up the Sacramento Valley. An hour and a half sufficed him at the State Fair and he didn't go near the races. No wonder good men keep away from "pure agricultural horse trots" where there is no certainty that the best horse wins but the horse the boss gambler orders.

I shall never forget the impression made on me at a great Minnesota fair when the famous and beautiful white horse, Hopeful, was advertised to attach his own great record. A notable driver held the lines. The air was perfect. The track in splendid order. If an admiring crowd could lend a noble brute wings our enthusiasm was all on the side of the beautiful animal.

Just before the start a dark and malign gamble. stepped up to the driver's side. Bah! Hopeful did not lower his record. I doubt if he ever did. Loving horses more and more as God's good gifts to men I hate the corruptions of the race-track. But if I ever get to Sacramento I can spend more than an hour look-

ing at beautiful horses. Its no sin to look at them and love them. I was telling of my friend and his boys when my pencil trotted off. Acorns are slippery things for the pencil. It is sure that my friend will not buy a home near a race track. He told me of a fruitful town up the valley. Said he, "Oh! how things grow there! But I wouldn't bring up a family of boys there for the world." I did not ask him why. I could guess. My friend's words point to a question I asked a good aunt of happy boys, a useful neighbor, who seems to have the knack of getting on with all the boys in the neighborhood, and having them help her boys to good times. Inguns! What good times they do have. Warhoops tell the story. "Is this a good place to bring up boys. Is there life enough for them?

Is fruit work useful? Are conditions for boys good?" My friend was thoughtful a moment and answered "yes." She is not a native daughter and has tried several homes besides this. I believe Saratoga is a good place for boys and if for boys for children.

Another Good Place For Children.

That is Pacific Grove. Ten thousand people agree with me. For more than that number were registered at one time showing into what favor the beautiful place has grown. New hotels! Electric cars with up-to-date appointments. Unsurpassed drives! Long season of large salmon! If a child lover can sit in the sun on that sheltered beach and see children bathe and play in the sand unmoved, I am mistaken. One wants to go and get a grandchild and start her in with tin pail and shovel and hear her say ugh! as the gentle surf dashes up against her. The bay is blue as Naples. Loma Prieta is lofty. The "restless sea" is like life. Sea-lions are always interesting. Mosses are multiform. Whoever has not seen Pacific Grove has a worthy provocation to cross the continent. But when you take a swim in the Del Monte Hot Bath take care that you do not catch cold. Walk! Sit in the sun. Take a hot cup of coffee. I have had ten days' painful reflection on what I once heard Henry Ward Beecher say as he shut himself close in a Minnesota carriage, "My sacredest duty just now is not to catch cold."

A Good Mother.

Skip this acorn philosopher, statesman, theolgian. It only concerns a little white hen. Her fluffy little brood are coming out this morning. Cannot tell you how many for it is not safe to meddle with wee chicks. Leave them to their mother. Brave little hen-heart. Twenty-one days, absolute quiet for love of what her warm breast may bring from those oval eggs. Teddy knows he must not meddle. Bigger birds dare not. Over in the pasture Bijon waits her first little jersey. Fly flies. The slender colt is become the beautiful tractable horse—has not needed breaking—loves to mind. Oh! the power of love!

CHIPS FROM OREGON FIRS.

By Rev. H. F. Burgess.

"You can find all sorts of people in this world and some that are not sorted." This saying is recalled by a visit to Coos county, Oregon. Wherever deer, wild cats, bears and cougars roam the forests and trout are reasonably plentiful, society will be found in a crude and formative state. It offers good environment for recreation. One may spend the days hunting and fishing with a fair prospect of success and his evenings by the open fireplace, listening to the quaint sayings of a David Harum or an Uncle Eb.

Even here the encroachment of civilization is distinctly felt. Deer are being hunted in season and out of season and many a man would take his chances on having to pay a $500 fine, if he had a chance to shoot an elk. There is a growing craze for taking up timber lands. The illegal practice of furnishing means for citizens to file on land, on condition of subsequently turning it over to a syndicate, for a consideration, is carried on extensively. These "timber cruisers," as they are called, are often met with. This feverish desire for timber-land is contagious and has become epidemic. Two women from Minnesota came here, recently, in rainy weather, to find timber claims and comply with the law. They told a rough woodsman they could go anywhere a man could and actually spent one whole night alone, in the forest, without shelter, during a pelting storm. Trout are getting scarce because of the influx of campers. Mrs. Burgess holds the best record on the East Fork this season. Three of those she caught while trolling were at least———but I had better not say how large!

Nearly all the religious sects I ever heard of are represented in this county, and some I never heard of before. The Adventists and Latter-Day Saints are quite numerous. All sects hold protracted meetings and the most ignorant of the people are indeed like sheep without a shepherd; they turn first to this one and then to that, blindly following one another. The Presbyterians are the strongest orthodox denomination here. With the exception of our church at Ashland, the little, pastorless organization at Dora, is, I think, the only Congregational church in the south western part of this State. The Presbyterians were ready to swallow it. They had planned to have it for a side-dish at the local Presbytery which meets this week. Brother Cephas Clapp, its official head, came to the rescue and we had a week of delightful fellowship. He gave us two excellent sermons and it was my privilege to accompany him on several of his pastoral visits. As Home Missionary Superintendent, he is the acting pastor of many unsupplied churches. Being naturally of a quiet, retiring disposition, he found this work a great tax upon his conversational powers. He is now experimenting with a Victor Talking machine, which he carries with him from house to house, while calling upon the numerous parishioners. The records are selected with a view to making appropriate remarks on any subject which might come up. For example, when poor crops are being discussed, the machine describes "Calamity Farm." If sport is the theme, it tells "How Uncle Josh learned to play Golf." The newly projected Coast railroad brings forth an imitation of "The Limited Express," in order to educate its hearers to such sounds. It also relates the warning experience of the man "Going to Morrow." In reference to educational matters, "The Last Day of School at Pumpkin Center," serves as a timely reminiscence. Any allusion to legal difficulties produces the prompt recital of "A Scene in the Police Court of Washington, D. C." The immigration question is generally illustrated by "This is What the German Sang" or a choice selection in the Chinese language. The machine generally closes a pastoral call by singing "Lead, Kindly Light" or some other appropriate hymn. Brethren, this is a labor-saving age. You would be surprised how attentively these people listen to a good talking-machine. It is a great economy of mental and respiratory effort.

Last Sunday, Brother Clapp's morning sermon was followed by an impressive communion service, in

which a dear little child was consecrated in baptism.

The afternoon sermon, after a basket-lunch, was followed by a reception of members, at which two were received on profession—an aged man of more than ordinary intelligence, who was reputed to be a spiritualist, and his daughter, just blooming into wholesome womanhood, who trembled with emotion, as she stood beside her venerable parent, thus confessing her faith in Christ, before that congregation and through them to the world.

Does it look as if that little church of the Pilgrim faith, among the stately firs of Southern Oregon was dead or dying? Brother Clapp went away rejoicing to respond to other Macedonian calls in this great, but sparsely settled State. How the people look forward to his visits! The writer will have the privilege of preaching here again tomorrow and expects to return next week to his home in Auburn, to resume his regular pastoral work after a delightful vacation of five weeks.

JUDAH'S TIME OF TROUBLE.

H. L. C.

The reports that reach us from time to time concerning the outrages perpetrated upon defenseless Jews of Bessarabia and, recently, in Bulgaria, are such as to excite our deepest sympathy. And now comes the report of insult added to injury by the alternative thrown out by the leading paper of Kershineff that if they will renounce their faith and become Christians—Heaven save the mark—they can enjoy the privileges of Russian subjects; if not, the sooner they leave, the better; and one year is set as the limit in which all are warned to be out of the country.

It is bad enough to be robbed of property and despoiled of life, but to offer immunity by renunciation of one's faith is to rob a man of the best heritage of his father's.

It is not our purpose, however, to discus any of the State reasons which permit, if they do not prompt these outrages on a defenseless and loyal people. My purpose is rather, if possible, to point out some of the mitigating circumstances that may be wrought out of seeming evil. If we can discern the plan and purpose of God working through human instrumentalities for the permanent good of his ancient, covenant people, according to promises given to the fathers, the immediate trials may be borne with greater fortitude.

When Israel, after the secession, was deported into Armenia, on the borders of the Caspian sea, around the rivers Araxis and Kir, it was that they might be thoroughly healed of their idolatry which was sapping their very life, receive a new language, and be prepared for a purer faith. They were also to lose their identity as in a grave, and receive a new name, all according to definite promises; "For in Isaac shall thy seed be called." (Gen. xxi: 12.) See also Isa. lxii: 2; lxv: 15. In Armenia they began first to be called Sacae, from which comes our word Saxon. By drastic measures only could Israel be prepared to receive the blessings promised to Joseph (Deut. 33: 12 to 15).

When, a hundred years later, Judah was caried captive to Babylon for seventy years, it was specially designed to heal her of idolatry and "to fulfill the word of the Lord by Jeremiah, until the land had enjoyed her Sabbaths" (II Chron. 36: 21). Thus we see a divine purpose in all the trials and afflictions of Israel and Judah heretofore, and we may be sure there is a divine purpose for good in the present afflictions of God's ancient people. Let us see if we can discern it in the oracles of God.

When the prophet Nathan was instructed to assure king David of an endless dynasty, these words were added, 'Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more, as before time.' (II Sam. 7: 10.). Another promise is; 'They that swallowed thee up shall be far away. (Isa. 6: 14.)

Bear in mind that this promise to David was given at a time when all Israel was happily consolidated under the king, with no prospect of division or removal from Palestine. This was Israel's home by gift from God and by conquest. It had answered its purpose as the cradle of the race, but for a people assured of fecundity as the fishes, to whom was promised fatherhood to many nations, and to become as the sand of the sea for multitude, it must be evident that a larger domain is needed in the latter day into which to gather them "a place of their own from which they shall move no more."

For, lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a seive, yet shall not the least grain fall to the earth. (Amos 9: 9.) "He shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; the envy of Ephraim shall depart, and they that vex Judah shall be cut off. (Isa. 11: 12, 13.)

Added to this "place of their own" to which God would gather his people, are given the particulars of its material endowments. "And I will make the place of my feet glorious; for brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. (Isa. 60: 17.) "But there the glorious Lord shall be to us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ship pass thereby. (Isa. 33: 21.) For other equally remarkable promises see Isa. 30: 23, 24; Isa. 35: 1 Isa. 41: 18 to 20; Eze. 34: 24, 28; Eze. 36: 10-33.

As all these material endowments are singularly wanting in Palestine it seems certain we must look elsewhere for 'this place of their own, from which they should move no more".

Taken in connection with the political and moral endowments connected with Israel's new home, so clearly set forth in the sacred records, we are led to believe that this new world and these United States of America, "stretching from sea to sea, and from the river to the ends of the earth," are the one place above all others to which "the despersed of Judah" should and will come. The blessing of Moses has peculiar significance if we accept the evidence now rapidly accumulating, that long lost Israel is to be found in Saxon and Teutonic people already in possession of this wonderful new land of promise: "Hear, Lord, the voice of Judah and bring him unto his people; let his hands be sufficient for him and be thou a help to him from his enemies" (Deut. xxxiii: 7.)

In this new Canaan, kept free from the civilizations of the Old World with its hoary-headed antecedents and prejudices, God will enter into a "new covenant" (Jer. xxxi: 31) with the house of Israel and with the house of Judah. * * * I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people" (ver. 33). And

I will make them one nation upon the mountains of Israel and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all (Ez. xxxvii: 22, 23; Hosea i: 11).

Europe is anti-Semitic throughout and does not want them; the Turk will not have what Europe refuses; Palestine is too narrow and offers no inducements at present whatever. Saxon-Israel, to whom it virtually belongs by mortgage, may offer in future. This country alone is ample enough to easily absorb all of Judah the world over and not feel it. To this country they must and will come and all efforts should be bent to that purpose. It seems to be God's plainly expressed will to stir up the European nest, as the eagle does for her young, that he may bring his people into larger freedom and better possibilities. "Hear, Lord, the voice of Judah and bring him unto his people."

A GRATEFUL ACKNOWLEDGMENT.

Oakland, 600 17th St., Sept. 6, 1903.

Dear Mr. Ferrier:—

There has come to me an illustration of intercessory prayer as a fact and as an active force in the divine government, of which I wish to make public and grateful acknowledgement.

For many months past, as you know, I have been prostrated by serious illness, the issue of which, for much of the time has been doubtful. Of the experience of those months I will not speak, further than to say that one of the causes of special suffering has been the thought that my work as a minister of Christ had come to an end, and that as a dead man I had dropped out of the life of those with whom I had been so long associated.

In these circumstances, two assurances have come in to lighten the darkness and give me comfort,—God's personal, loving care for me, reaching even to the minutest details of my sickness, and the loving messages of friends, specially those which assured me of their prayers. So numerous have these latter been, coming from such widely separated sources, and couched in terms so evidently sincere and hearty, that I could not if I would—and I surely would not—doubt that I have been upheld by a great volume of genuine intercessory prayer. This conviction has been none the less delightful in that the assured remembrance has come as a perpetually recurring surprise. To it, moreover, I am sure I owe not only spiritual comfort, but the degree of physical recovery that has been reached.

This is the fact to which I wish, through you, to bear emphatic testimony, and to thank, with all the energy of my soul, those who have thus been God's ministers to my need, both in soul and body. I bear them on my heart today and ever shall.

It is not my first experience of the kind, but its impression is profound and I trust will prove lasting. My indebtedness to the supplications of a godly ancestry, specially of my revered parents, is simply incalcuable. My whole life has been strewn with blessings, deliverances, recoveries, inexplicable, except as the acknowledgment by God of His covenant with those who love Him (thousands of generations you remember He says), and His open reward of their secret praying. These deliverances of the months gone by, and of the present, fall into this category of prayers, "which avail much in their working." They bind my heart in grateful love both to the Divine Original and to His human co-laborers. May they also encourage in myself, and in these my benefactors, a more faithful use of this potent agency in "moving the arm that moves the world and brings salvation down."

With tender memories of the cheer which you yourself have not infrequently brought into my sick room, and with prayer for grace and peace in Christ for all God's suffering children, I am, my dear Mr. Ferrier,

Ever sincerely yours,

F. B. Perkins.

THE WORK OF THE INTERNATIONAL REFORM BUREAU.

By. Rev. Wilbur F. Crafts, Ph.D.

Many who have been away on vacation will be glad of a review of important summer happenings.

In our national sky the summer clouds have been uncommonly numerous and unusually dark. The post-office frauds have resulted in more than one hundred arrests and dismissions, and the end is not yet. All who know the political conditions know that these cases of treating "public office as a private snap" are but symptoms of a disease that permeates the body politic. It is a civil service President's opportunity for great surgery while the public indignation is on his side. The supreme political truth, that public money and public office should be used only for the public good, not for private gain, should be stamped into the public mind while it is at white heat.

Not less serious is the recent epidemic of mobocracy, the worst feature of which is the defence of it in some pulpits and papers. "Rape means rope, and fiend means fire," exclaims Sam Jones. Why not run the alliteration through all the crimes, ending with "murder means mob"? If the mob is the best court of justice, let us abolish all others. But in condemning the anarchy of the mob, let us not forget that the habitual lawlessness of officers and people in our cities and many small towns is worse yet; indeed it is the school in which the lyncher is trained. When Sunday is a school of lawlessness, and even Christians think they can be excused from obeying laws by calling them "blue," we are on the straight road to the "red" lawlessness of the anarchist.

Kindred to the mob is the new despotism of labor unions, who are using their monopolistic power as mercilessly as any capitalistic trust ever did, so that their own class are unable to build homes of their own because of prohibitive prices for labor. Selfishness in both capital and labor is seen to be foolish as well as wicked, but only the new spirit that true religion brings can cure it.

Another "call of the wild" was the summer prize fight, in reading of which thousands who are apparently civilized heard and followed for a little the wolves of savage ancestry. We do not need to go beyond ourselves to find wild beasts to hunt and kill, and it will be vain to make this hunt without the sword of the Spirit, the love that kills both hate and selfishness.

Renewed efforts to restore the canteen, twice outlawed by Congress, remind us that no battle with evil will end in this world. But the sufficient objection to reopening the case is that the million dollars Congress appropriated to give our "soldier boys" gymnasiums in place of beer saloons has not been used, and Congress will not even consider repeal till these substitutes for the beer have ben tried.

Although the Philippine opium monopoly has been

knocked out, letters to the President are still needed to put Japanese prohibition in its place.

The Brighter Side.

Turning now to the brighter side, we think history will count as one of the important re-enforcements which the summer has brought to the uplifting side the purchase by the International Reform Bureau of larger buildings and grounds adjoining the National Library at 206 Pa. Ave., S. E., which it expects to make the world capitol of civic and philanthropic education and agitation. With only $8,500 subscribed, the Bureau has been able, by some ingenuities of finances, including unsecured loans from one of the Bureau's officers, to buy a property worth above $23,000. On it there are substantial old residences, which can be used in part for the Bureau's office till it can build a better one, and the remaining rooms can be rented for enough to cover all taxes and interest. The Bureau, which has in eight years drawn eight laws that have been passed by Congress, will continue its work as a "Christian lobby" and lecture bureau, but its main aim will be to gather and furnish information to the world on right relations between man and man, the neglected hemisphere of religion, including reform, charity, civics, politics—universal philanthropy.

In order that it may answer promptly and fully questions on social betterment from ministers editors, teachers and others, it has added to its force of workers two corresponding secretaries, Messrs. D. B. Cooper and C. R. Cross, of this year's graduating class at Oberlin.

Its extensive files of classified information will be greatly increased and its reform documents multiplied. Besides its "Quarterly," a monthly and weekly will be published. The literature covers the same wide range as the "do everything policy" of the W. C. T. U., dealing with "the big four and forty more reforms." Particular effort will be devoted to getting all kinds of organizations that seek to improve social conditions to take up the "Topic-a-month Course of Patriotic Studies." When no existing organization will adopt them for monthly use, a "Patria Club" will be proposed for this special purpose. It is the firm belief of the Bureau's officers that the first step to successful reform is a fuller knowledge of current evils and their cure. Next to study, co-operation is needed. The watchword of victory is, The study of reforms and the union of forces.

Washington, D. C.

A CHRISTIAN JAPANESE.

Kingora lay on his cot in the basement of 132 Household Ave., San Francisco. The basement was damp and dirty, being used for a store-room, with one corner cleaned for the Japanese servant's room. Kingora was from a good family in Japan, had been reared in comfort and was possessed of a Japanese high school education. But the romance of working for a higher education had thrilled him. He had implored his family to allow him to try his fortune in the great and glorious country across the ocean. Of the reality and the hardships he had not the least idea. His father had paid his passage and given him twenty dollars This was his capital. He had studied English in Japan, though he found the speaking it quite different from the study. He had heard of Jesus and had longed to know more. Tonight, the poor homesick boy, thinking of his dear ones at home (the Japanese are particularly fond of their own), remembered this Jesus of whom he had heard. He thought if Jesus were the friend of the friendless, he surely could lay claim, for who so friendless as he.

He thought of the little garden at home, of the peach tree, which even now must be in bloom, and his eyes filled with tears. The twenty-third Psalm had been read to him, and the words, "He maketh me to lie down in green pastures" gave him sweet comfort; truly esthetic and artistic the thought of green pastures was a comfort to his heart. Then the words, "Peace, my peace be with you," like a far-away voice whispered sweet, and the Peace that passeth all understanding was his.

We may not take space to tell of the weary weeks that followed the heartache, the disappointment and grief that were little Kingora's, but the first tiny seed had been sown and only needed the maturing it received at the little Mission church to cause it to spring forth and blossom abundantly. Kingora longed to return to Japan as a missionary to tell his own people in the sunrise land of the blessed Redeemer. He planned and prayed that this might come to pass. But God had othr plans, and one morning the faithful little Japanese boy was too ill to leave his bed. Typhoid fever is a dreadful disease and Kingora had not the strength to resist. At the end of a week, one morning just as the sun was sending its glow through the heavens, in the calmness and glory of the coming day, Kingora smiled and whispered the one word, "Jesus," and went to live with Him, who knoweth the beginning and the end.

Woman's Board of Missions for the Pacific.

Report of Annual Meeting.

The 30th anniversary of the W. B. W. P. was held at Plymouth Church Sept. 2—presided over by the Presibent Mrs. A. P. Peck, who, after calling the meeting to order, conducted devotional exercises; a hymn was sung and prayer offered, bringing all our business to the Throne of Grace; then portions of John xv: were read.

Following this the annual report of the Recording Secretary was read and approved. Mrs. Jones reported much literature sent to Auxiliaries; Mrs. Wilcox read Mrs. Elder's report on the travelling library; Miss Piper read a report on the Cradle Roll; these all were encouraging, showing interest increasing. The report of the Home Secretaries was given by Mrs. C B. Bradley; they write to nearly a hundred churches; the outlook is better, as the replies she read from the different societies showed.

Mrs. O. W. Lucas, superintendent of Young People's work, said in spite of replies received from young ladies who asked to be excused from work, the young people generally are becoming more interested in Missions, and she desires to reach all the young folks in the Northern part of the State.

Mrs. Dodge, treasurer, reported total receipts $6.-827.91; sent to A. B. C. F. M. $6,396.87; cash on hand $212.

Mrs. Jewett, Branch Secretary, said the Oregon, Washington and Southern Branches had sent over $4,000 and Utah $10.

After lunch the ladies inspected curios brought by Miss Wilson of Kusaie and sent from China by Miss

Hartwell; the church was decorated with long chains of red and yellow paper, with texts written in Chinese or English by the Christian Chinese women.

After lunch a hymn was sung and Miss Parlow played a violin solo, which was much admired. Mrs. Peck remarked that one of the great blessings that we owe to Christianity is good music. Dr. Meserve of Plymouth church offered prayer.

The report of the nominating committee was read and it was voted that the secretary cast the ballot; this was done and the same board of officers re-elected, with the exception of Rev. H. M. Tenney as auditor.

The report of the foreign secretary, Mrs. Farnam, was unusually good, giving an account of our four new missionaries, Miss Laura N. Jones, who has gone to China, Miss Jean Brown to Foochow, China, Miss Vina E. Rice to Sivas Turkey, and Miss Legge to Japan to assist Miss Denton, also telling us of our older missionaries who have been long on the field.

Miss Lillie Beanston favored us with a song, followed by Rev. H. M. Tenney, who eulogized his predecessor in office, Rev. Walter Frear, who served for twelve years. The office is now increased to district secretary, including California, Oregon, Washington, Idaho, Nevada, Utah, New Mexico, Ari zona and Alaska. His duties include buying supplies for the missionaries from baby ribbon and yarn to sewing machines and bicycles. This service should be quick, painstaking, performed with love and zeal. He would need sympathy and co-operation, and spoke of the importance of doing this with enthusiasm. The field is the world, and our horizon must enlarge; there is life in the leaven of the gospel for the heathen world. Nothing strengthens, invigorates and inspires the missionaries like knowing that some are praying for them. "I believe there is a quick circuit, quicker than Marconi's, through the heart of God, to our missionaries."

The Rev. C. R. Brown of Oakland, on being introduced, congratulated the Board on the treasurer's report, and on the choice of Rev. Mr. Tenney as district secretary. There was an idea he desired to make plain the importance of priority of occupation in the non-Christian lands; this idea was found in the teachings of Jesus Christ. Before the traders or travellers or soldiers, give them Christian teachings; the missionsaries go to be actual settlers, to establish Christian homes; to be physicians; they carry new standards in dress, manners, food, morals; they carry an abiding Friend; they have enterprise, intelligence, generosity, direct and systematic, and the regions are made fertile by the Water of Life.

A missionary just returned, Miss Louise E. Wilson of Kusaie, next addressed us. She had been sent by the Mission to represent them on the home field. She spoke of the Rev. Mr. Snow and of the first native boy who was taken into his family, now a gray-headed man and leader of his people. The schools in Kusaie are very important.

The collection was taken.

Mrs. Jewett would like to know who desired Miss Wilson to speak for them.

A vote of thanks was given to the ladies of Plymouth church, and to the young ladies who had given such beautiful music.

After prayer by Rev. Mr. Brown, the annual meeting adjourned.

Virginia Bufford,
Recording Secretary.

Every little fish expects to become a whale.

THE ANNUAL MEETING OF THE W. H. M. U. OF NORTHERN CALIFORNIA.

Mrs. L. E. Agard.

In accordance with Mrs. Eastman's last request the annual meeting of the Woman's Home Missionary Union was held in the 3rd Congregational church of San Francisco on Thursday, Sept. 3rd. Many hearts were mindful of and missed her, and perchance a deeper appreciation was felt for the faithful officers who are still here, bearing the burden of helping the leaders of the Auxiliaries in their effort to bring the women of our churches of Northern and Central California up to a more intelligent and systematic interest in the work represented by the words Home Missionary Union. But whether in service there or here, they "represent not themselves, but Christ Jesus our Lord, and themselves your servants for Jesus' sake."

The devotional hour was conducted by Mrs. O. W. Lucas, who also presided during the day.

Reports were received from all the Auxiliaries represented, showing the quiet working of the leaven which is steadily increasing the mass of missionary interest. A few single instances were cited by Mesdames E. J. Singer, E. S. Williams, W. H. Scudder, S. M. Farnum, and Merrill of Saratoga, in response to the question, "What has the Woman's Missionary Societies done for our Churches?" One church originated in a woman's missionary society of four members whose spirit of giving was so strong that it abides to this day, actuating the church in all its affairs, so that it looks well to meeting its own bills promptly and having something besides for helping in the general work of kingdom extension.

In one locality the Christ spirit has expressed itself in seeking out each woman in the parish and making her feel that not her money but herself was wanted, and then by education along missionary lines her mind was lifted above the drudgery of her daily life, and her heart went out in sympathy and help toward those whose need was so like her own.

In another church the missionary society pre-empted the ground socially,creating an atmosphere in which the best things thrive, and produced both material and spiritual fruit, proving the truth of the adage, "To give is to live."

The greetings of the church were extended by Pastor Rader, with the ladies' invitation to lunch in the room below. The query as to how so many gentlemen appeared upon the scene at that juncture was satisfied when, following the delicious lunch for which the ladies of that church are noted, the toast was proposed, "What Has the W. H. M. U. Done for the Different Benevolent Societies of Our Denomination?" and each of the aforesaid gentlemen were called upon to respond.

Rev. Messrs. J. K. Harrison for the California Home Missionary Society, H. H. Wikoff for the Church Building Society, E. J. Singer for the Sunday School and Publishing Society, and W. C. Pond for the A. M. A. All united in giving the ladies credit for much of the increase in intelligence in our churches upon the religious conditions and needs of the State, resulting in increased contributions to the work through their treasuries; and in thanking them for the sympathetic hearing and interest, which often lightened their burdens of care. The superintendent of the Home Misionary Society expressed himself as "glad that the woman's societies had become a union" rather than the W. H. M. Society, as when first orgaized,

adding that the money contributed through the Union was just so much more than he would have received otherwise. He also referred gratefully to being relieved by the Union of all care of the missionary boxes.

Dr. Pond explained how the work among Chinese women and children started in response to an appeal from the Chinese women themselves for some friendly heart to visit them in their lonely homes, and how, at a critical time financially, the spontaneous help of the Union made a continuation of the work possible, saying: "Your work was saving to us, and ours is saving to many;" for in hearts first won by Christian kindness and love, the ice—of reserve and heathen superstition—is breaking, and mothers and children as well as men are accepting the gospel of Christ in place of idol and ancestral worship.

The truth of Mrs. Farnum's testimony to the pleasure derived from these opportunities for meeting socially so many who are engaged in Christian work, was proven by the difficulty experienced in winning the audience back from the social room for the afternoon session.

Following the singing of a hymn, and a prayer by Rev. O. W. Lucas of Pacific Grove, Mrs. E. S. Williams took up the matter of doing more the coming year for the work among Chinese mothers, as recommended by the executive board. In a few earnest words she showed us that, whereas we have been doing for it only what the "Unions" in distant States were also doing, the work should be,—is, ours in a far greater sense: these women are our sisters, living in our midst, lonely, and ignorant of what might bring joy into their hearts, and some measure of brightness into their lives if we would be more generous in providing them teachers to visit and instruct them in their homes, from which they so seldom get away. Mrs. Williams never speaks in vain, and in response to a definite plan for advance work, a special offering was made of $105.65. She had left her home in Saratoga that morning and was obliged to take the train to return before the result was announced, having left her husband ill, and come up on purpose to make this appeal for those toward whom her heart has ever gone out in loving interest, thus giving an instance also of what one of the secretaries at the noon hour meant when he said "the Union has led our women to give, up to the point of self-sacrifice."

After a solo by Mrs. R. C. Brooks, Miss M. L. Rogers from Straight University, in New Orleans, gave an interesting account of their work in that school for colored youth. Teaching them "to do the most possible for themselves and then go out and do the most possible for others," there is an ample field for the 740 students to work in the city of New Orleans alone, where one-third of the population can neither read nor write. Miss Rogers' story of some who have gone out from Straight University, and as well as of others engaged in business and professional life in New Orleans, indicate that the colored people are "rising." In fact the little boy who in reply to the question by Gen. O. O. Howard, "What shall I tell the people up North for you?" said, "Tell them we are rising," is now a professor in one of the Southern Universities. One statement of Miss Rogers was full of suggestion, viz: where as the "the songs of the Negro race used always to be in a minor key, they are now changing to a more joyous strain."

The president of the W. B. M. P., whose annual meeting was held the day before, brought a pleasant greeting, and then the ladies were addressed by Rev. Wm. Rader from thoughts suggested by "Watchman what of the night?" Quoting from a leading representative of the denomination, the answer would be 'there are few signs of the dawning of the morning." With the encouraging words of the secretaries still in mind, we wondered why this genial man was giving us this unhopeful view. Did he think we needed a little "wet blanket" lest we "think more highly of ourselves than we ought to think?" Or was it to stir us to using what he regarded as the "ease with which women speak" at home, in the hope of thus getting help for the preachers as well as the secretaries, by making the laymen, as well as the women, more generally intelligent concerning the things of the kingdom, in preparation for the day,—the Day of God,—which is surely dawning to those of spiritual vision; the Day wherein shall dwell righteousness and unselfish consideration for all who are in need; which is to be ushered in by the "New Revival," toward which so many are looking in earnest expectation, and for which we all, men and women alike, need to be ready.

As though in response to the speaker in advance, the most encouraging items from the morning hour were from Miss Piper and Mrs. Lucas in reporting their work among the babies and the young people. There has never been as much interest shown in missionary subjects among the latter, nor as much demand for information as now, and both are increasing.

A vote of thanks for the hospitalities of the church, a few words of loving greeting from Mrs. Perkins, who was able to be with us for an hour, and the meeting closed with the hymn "Blest be the tie that binds," and the Mizpah benediction.

Book Reviews.

Individual Prayer as a Working Force." By Rev. David Gregg, D.D. Of the many devotional and practically helpful treatises on prayer which have come recently from the religious press, this will certainly prove one of the best. It is by the spiritually minded and successful successor of Dr. Cuyler in Layfayette Presbyterian church, Brooklyn, N. Y., Dr. David Gregg, and is full of vigorous and characteristic utterances. The chapters are based upon Bible materials and are for the most part examinations of the practical value of prayer in the conduct of Biblical lives and characters. We have chapters on prayer in the life of Abraham of the Master, of Paul, in the life of the church in general, and in the life of fellowship between Christ and Christians. One cannot read these stimulating pages without a deepened sense of the vital importance of prayer in his own life and without a desire to offer the petition which is the closing point of the book. "God grant us a hidden life filled with himself." The book is well printed in neat, clear type and attractively bound. [Fleming H. Revell Company, Chicago; 50 cents.]

"Missions Methods in Manchuria." By John Ross, D.D. In this compact and handy volume of fifteen chapters and two hundred and fifty pages we have a wise and practical handbook of methods for missionaries in China. The author is a missionary of the United Free church of Scotland and speaks out of an experience of many years. He has little hope of radical measures in dealing with the extreme conservatism of the Chinese and does not believe in immediate efforts to

change established customs, but would rely chiefly upon the patient teaching of general Christian principles and permit their gradual application to the awakened Chinese mind. He would adopt Paul's principle to the Chinese, become a Chinese that he might win the Chinese—and let the Chinese see for himself, as he surely will in time, how much superior are the ways of a Christian and the Western world to his own. The book is replete with sound wisdom from cover to cover and is well worthy of the author's modest hope that it may prove "a small contribution towards a systematic study of missionary methods." [Fleming H. Revell Company; New York, Chicago, Toronto and Edinburgh.

"The Ruling Quality." By Herbert Lockwood Willett. The author of this instructive and inspirational work on an indispensable Christian virtue calls it "a study of faith as the means of victory in life," basing it upon I John v: 4, 5. "And this is the victory that overcometh the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God." After an introduction in which he employs the art panels of Edwin A. Abbey on the quest of the Holy Grail as symbols of this victory and the statement that faith holds with love the supreme place among the virtues, he gives us a helpful essay on his main thesis: "Faith: the ruling Quality," and proceeds to show faith as the secret of power, the source of enthusiasm, the germ of courage, the begetter of humility and the inspirer of symmetry and joy in Christian living. His last chapter shows how faith "issues in love the best of all the virtues." He carries the Arthurian Legend as illustrative material throughout the book and shows how in all the struggles and victories of the Knights, faith ruled and won. He notes that upon the background of all modern thought are painted two stories with many colors and by many hands. This one is the Niebelungenlied, germanic and pagan, the other the Arthurian cycle, Anglo-Saxon and Christian. One illustrates the downfall of paganism and its wandering into darkness, the other the triumphant grappling of Christianity with the forces of heathendom and its ultimate possession of the field. In these by contrast he sees the place of faith in history and the secret of prevailing strength. This is an ingenuous use of the old history literature and timely application of it to Christian uses. The work is well done and worth reading. [Fleming H. Revell Company, Chicago and New York.]

The Sunday-School.

BY REV. W. H. SCUDDER.

Abstinence From Evil. I Peter iv: 1-11.

Lesson 12. Sept. 20, 1903.

No one needs to be told that evil lies all about him, but every one needs instruction in the manner of confronting and overcoming it. The apostle helps us in both these particulars.

1. The defensive power of thought.

Those mighty war vessels in our navy called armored cruisers, are built with their defensive plates as a part of themselves. It is well to bear in mind what is behind those plates, and a detailed study of the departments in the modern war vessel, the delicate and powerful machinery, the magazines for ammunition, the quarters for the crew, and the value of the life which must be protected, will help the young to better appreciate the worth of their souls, which needs to be safeguarded from evil. But is a thought an armor? Can it be compared in defensive measure with that six-inch nickel-steel, surface-hardened plate of the battle ship? Yes, easily. Indeed there was never a power for defense equal to a thought. To think pure thoughts is a defense against impurity through which nothing can penetrate. To be full of the thought that one will never touch a drop of liquor is to be armed against companions soliciting to drink, and saloon attractions inviting to sociability. An idea that we will get old enough to drink, or that we can indulge occasionally is a weak spot sure to be found by the enemy. Your converted drunkard is really a changed thought. He is armed with a new mind begotten of the Holy Spirit. But this is not all. The apostle knows that defensive armor is not sufficient, therefore he suggests.

2. Aggressive conflict with evil.

That word "mind" in v. 1, is used but once again in the New Testament, where the writer to the Hebrews (iv: 12) is speaking of the power of the word of God, which, compared with a double-edged sword, is a discerner of the thoughts and intents of the heart. "Intents" means "intentions," or "purposes," and is just the idea Peter wished to convey. Christ not only had thought, but a purpose back of it, which would carry the thought to definite application. That purpose was to rescue others, defeating evil by doing good, even going to death for this purpose. That is true aggressive warfare with evil. It is the greatly needed aggressiveness of the present. To be an abstainer from drink is not enough. To be barricaded with morality that does not taste intoxicants may breed selfishness of the most pronounced type. Many men do not drink, but they will not vote against the saloon because it might injure their business. In a word, their business is more important than some poor, weak brother's soul. Aggressive conflict against evil of any description, demands a purpose like to that which Christ had. His life was counted nothing to the mastery of evil.

3. Advancing the standard.

Our hearts have been stirred and our nerves thrilled as we watched the procession of our Civil War veterans passing along our thoroughfares. The limping gait, the tired face, the bowed shoulder, showed the effects of that great strain these heroes underwent forty years ago. It was a great lesson in patriotism to watch the determined expression of those whose every step was pain, but whose spirit was undaunted. Cheer after cheer followed those who bore particular marks of sacrifice, as when one veteran hobbled by on a crutch, or another passed without any arms, his grown sons shaking the empty sleeves at the crowd to more clearly show what it cost to have our present enjoyment of our Union. But more significant than all were the flags carried in front of the remains of the once full regiments. Flags with holes torn from their centers, flags with the edges gashed, flags that looked like huge ribbons fluttering in the wind, and flags that had just enough of them left to tie to the staff, a star peeping out here, a stripe suggested there. Those tattered ensigns meant everything to those old soldiers when they marched to Gettysburg, or followed it through Georgia. But it means much more today, forty short years since that sanguinary struggle. Our American ideals have altered, our standards are advanced. We have put more into the flag than they

could, and they love it more on this very account. Just that thought runs through verse 2. Two standards are possible for every man, the world's and God's. Life is a service under one or the other. The world's standard is self-indulgence. He who follows it walks after that which tends towards degeneration. The list in verse 3 is quite sufficient as a commentary. When a man's life becomes a service to such masters he is a real object of pity. On the contrary, he who follows God's will rides behind that standard which means more all the time, for God's will becomes progressive as it is further revealed to the world. That will unifies life, brings all our faculties under control, and fills us with intent to do more for the world as we live in it.

4. "Reforms" based on "Great Principles."

The law of Moses consisted in a series of negatives, "Thou shalt not." The gospel of Christ consists of positive injunctions. "This do." The first could not reform the world, hence no effort was made to do much beside gaining a few proselytes, until Christ came. His disciples and followers set about conquering the world of evil by the positive principles of their Lord. We have not been as wise oftentimes as they, for we attempt "reforms" with very little "principle" behind them. Take the saloon evil as an illustration. Every one acknowledges it as an evil working agent. War is proclaimed against it from every side. Efforts, legal, political, social, are made to remove it, sometimes successful for a season sometimes failures. The pertinacity with which the saloon reappears, or refuses to be dislodged, should cause more thought. Is there not a great reason for this. What are the great underlying principles of its existence? There are at least two, the social, and the financial. Any "reform" aimed against the saloon must recognize these, and base itself on some principle which is equally as potent. The social instinct is right, suppose it were made the first principle of "reform," and some kind of substitute for the saloon be offered to men who gather in the evenings, not to become intoxicated, but to have a social time. Substitute some positive good for alluring evil. Merely advising men to "abstain from evil" does not accomplish much. There are a few hints in this lesson which might assist as to practical effort on the "principle" line, such as "be sober," which means "have a sound mind—be discreet," "have an intense love for each other," study "hospitality;" if you have a "gift" use it for "the good of others," more for those who "need it" than for those who will merely "be pleased" by it. We commend Dr. Grenfield's article in the Outlook for July 18, on "The Deep-Sea Fisherman," as a practical commentary for "reform" based on "principle."

5. Highest motives urged.

Never seek to reform men on motives short of the highest. The appeal to selfish interests, to material benefit, or social position fall far short in potency to those which Peter urges. The lasting and ennobling motives of reformation are responsibility to God as honorable "stewards," glorifying God, because He is worthy of all the glory each can give by the use of every faculty for Him, sharing the world work of Christ, helping to bring in the kingdom.

Labor Day was largely observed in San Francisco. Many laborers were in line in the great parade that marched on Market street on last Monday.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

September 20, 1903.

Why and How We Should Bear Witness for Christ. Acts v: 27-32.

Among the last words of Christ before he ascended are these, "But ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria and unto the utmost part of the earth." Then came Pentecost and the witnessing began; Peter, in the upper chamber, so that three thousand souls were added to the disciples; Peter and John at the Beautiful Gate and before the Council; Stephen, in the Synagogue, before the high priest and at the place martyrdom; Philip in the desert and in Samaria, and Paul almost to the ends of the earth. From those primitive days—those first foundation hours—until now the Church of Christ has spread and deepened through the Holy Spirit in witnessing. Christ himself came for a witness and every loyal disciple has followed in his steps. The specific case of witnessing referred to in the topic is that of the apostles in Jerusalem in the temple, where guided by the angel of the Lord they were led after a night in prison and there spoke the word. Because of this they were brought before the Sanhedrin, where again, with great boldness they witnessed for the truth.

* * *

Every disciple of Christ should be a witness because we are bidden to be. The Master said "ye shall be witnesses," and for the true and loyal child of God, that is enough. "Ye are my friends if ye do whatsoever I command you." Then, we should be witnesses because by so doing we can carry out the divine plan for the conversion of the world. It is God's method as well as Christ's command. It is through witnessing that the appeal has been made to faith in every age. In the Christian dispensation, the Father himself, at the baptism of Jesus, began the witnessing by saying, "This is my beloved son in whom I am well pleased." Christ, himself, was a witness, the apostles were witnesses and every missionary, minister, teacher or humblest disciple from that day to this who has done anything to advance the kingdom has done it through witnessing. Then, too, we can best show our gratitude to God and Christ in this way. In no other way is the heavenly Father so well pleased. It shows our allegiance and loyalty. We thus give evidence that our hearts are in Christ's cause. We testify by witnessing. We show our faith by it. We give evidence to the world that we have been with Christ and learned of him. If a good physician heals our body or wrests it from the jaws of death we are very ungrateful if we do not witness to his skill and faithfulness. If a friend does us a great kindness we will be sure to speak of it if we are true and noble. So we should bear witness to Christ.

* * *

There are countless ways of witnessing. All need not witness alike nor to the same ears or eyes. Some are called to witness at home, others abroad. Some with the lip and tongue, others by the silent testimony of the life. Some in speech, others in song, and others still in kindly and helpful ministries. One of the most important fields for witnessing is in the home and about the fireside. Many a godless home has been en-

tirely transformed by the faithful daily witnessing of a single member. Many a husband has won a wife—a wife a husband. The record of the Book of Life has many a case where a little child has led a father or mother to Christ. Faithfulness in witnessing in daily private prayer, in gentle insistence on family worship, in determination that the home life shall be pure and Christian and peaceable on the part of mothers has kept an eden atmosphere in many a home that otherwise might have been sown with thorns and thistles. It is witnessing in the social life that keeps the social environment clean and ideal. Christian citizenship is witnessing at the primaries and polls, in public office and in private business. As a matter of fact there is scarcely and hour in the day that we do not witness either for Christ or the world for right or wrong, for good or ill. How important it is then that we make sure that our witness is right.

* * *

Christian Endeavorers are called upon to do a particular kind of witnessing in their social life. The prayer-meeting offers a fine opportunity to speak a word or read a clipping or announce a hymn or lead in prayer. Faithfulness to the pledge in these will soon develop capacity and thus put them in training for public usefulness in many ways. Committee work furnishes excellent opportunity for witnessing. Look-out committees, while searching for new members may often speak the word in season, which will be like apples of gold in baskets of silver. Social committees and temperance committees, and especially hospital and sick committees all have similar opportunities. We may not all be asked to do any one thing, but in scores of ways and in scores of different places active members will find exercise for every faculty and power. Witnessing always tells, not always in our way or as we expect, but in God's way and as Christ expects. Has the Holy Spirit given us some blessed experience in the Christian life? Let us tell of it. Does the Spirit incline us to approach a brother or a sister or friend with reference to their soul's health or hope? Let us do it. Are we asked to lead a meeting or work on some committee or use our musical voices or other talents for God's kingdom, let us cheerfully respond. It is witnessing. Are we hearing a far off call to go to some foreign land as a messenger of peace and hope to benighted souls; let us go if it be God's call. It, too, will be witnessing. Wherever we witness if faithful unto death, we shall receive a crown of life.

Notes and Personals.

The new building at Panama is about completed.

The Rev. J. G. Singleton of Idaho has been called to the pastorate at Paso Robles.

The Northern California Association will meet at Woodland on Tuesday, October the 5th. The Southern Association will meet in Los Angeles on the 12th.

The Washington Association will meet at Dayton on the 22d of September. The Oregon at Oregon City, September the 29th. The Secretaries of the American Board and Church Building Society for the Pacific Coast and the editor of The Pacific are planning to attend the meetings.

The Rev. F. L. Newcomb, pastor at San Juan, came to the Congregational work from the Methodists. The Lodi Herald says: "Mr. Newcomb is an able exponent of religious doctrines, a zealous worker in the cause, and a gifted musician. He has made many friends during the time he has worked in this locality, and the best wishes of all go with him and his family to the new field of labor."

Church News.

California.

North Berkeley.—Nine persons united with the church by letter at the last communion service.

San Francisco, First.—Eight persons were welcomed into fellowship last Sunday, one on confession of faith.

San Francisco, Bethlehem.—Sunday, September 6, four were received into fellowship of the church. The church continues to have a good, steady growth, and the outlook for the future seems bright.

San Francisco Third.—At the annual meeting last week a unanimous vote of hearty support was given the pastor, Rev. William Rader, who has just closed his most successful year. All reports were encouraging and there is a financial surplus. In spite of the many removals there is an increase in the membership.

Oakland, Plymouth Avenue.—There were five members added to the church Sunday morning, one on confession of faith and four by letter. The Sunday-school is in splendid condition, and the Endeavor Society's meetings are improving all the time. The church will observe Endeavor Day next Sunday evening, the 13th, the services being under the charge of the Endeavor Society.

Avalon.—Rev. Wm. Davies, Rev. Hugh K. Walker and Rev. S. G. Emerson have been resting here. Each preached once, thus giving both pastor and people a most acceptable token of their interest in this most important work. A very successful concert was given recently in aid of our vocal music fund. Among the numbers most enjoyed was a piano solo by Prof. Theo. J. Irwin of the Musical Department of Pomona College.

Los Angeles.—Rev. William Horace Day, pastor First church, Los Angeles has returned from a delightful vacation of six weeks, the first part being spent at Coronado Beach and the last three weeks among the mountains in the vicinity of the Yosemite. Rev. Warren F. Day, D.D., pastor emeritus, who meanwhile has been taking the entire work of pulpit and parish, is now rusticating out in the ocean at Catalina. The fitness and completeness of the appointments of the new house of worship grow upon the appreciation of pastors and people with each week of use.

Oregon Letter

By George H. Himes.

Rev. T. E. Clapp, D.D., the seventh pastor of the First Congregational church of this city, from April 5, 1886, to January 31 1894 died at Syracuse, New York, on the 12th ult., aged 59 years. It will be remembered that Dr. Clapp went from Portland to Manchester, N. H., where he remained a little more than three years. Since then he has been engaged in the work of the Anti-Saloon League. His death was caused by a partial stroke of paralysis, followed by other complications.

Dr. Clapp's death will be deeply mourned in this city, as he made many friends here during his pastorate, in addition to the membership of the church. His helpfulness to the interior churches of this State in many directions was very great, and in him the pastors of the smaller churches always found a sympathizing friend, and one who was capable of giving wholesome counsel. On Thursday evening, the 27th inst., a memorial service was held in honor of Dr. Clapp, conducted by Dr. House, and it was very largely attended. After reading of Scriptures by Dr. House, prayer was offered by Rev. R. M. Jones. Rev. C. F. Clapp, Home Missionary Superintendent, spoke of Dr. Clapp's fine influence in the State, emphasizing his great love and helpfulness. He said it was not too much to say that no man in the State had a stronger grip on the affections of the brethren than he. He belonged to the Johannean type of man, love predominating.

Rev. T. L. Eliot, D.D|, of the First Unitarian church, who had known every Congregational pastor since the first, emphasized the social side of Dr. Clapp's character in its influence upon the ministers of the city, specifically mentioning the social club among the ministers, which was organized through Dr. Clapp's influence.

Rev. J. J. Staub of the Sunnyside church, which was organized originally as a branch of the First church, spoke of the spiritual life of Dr. and Mrs. Clapp, and emphasized the fact that Dr. Clapp was not gone, but was here in our midst through his beneficent life and ministrations; and expressed great thankfulness for such a life, as it was an inspiration to better service for the Master.

Stephen G. Smith, Superintendent of the Sunday-school, spoke of the marked influence of Dr. Clapp on young men, and he was followed with brief remarks by A. S. Frank, D. D. Clarke, James Steel, and Mrs. F. Eggert, the latter bringing his last message to the effect that his love for this church was greater than for any other that he had served.

Reolutions of sympathy were sent to Mrs. Clapp, and spread upon the records of the church.

The life of a gentle spirit in the church, Mrs. Charles L. Fay, went out on the afternoon of the 3d inst., in her sixty-sixth year, and the funeral was held yesterday. The last day of her life on earth was her forty-second wedding anniversary, as she was conversing with her husband about some of the congratulatory letters just received. She had been a semi-invalid for several years as a result of heart trouble, and in a somewhat of a critical condition for several months past. Mr. and Mrs. Fay came to Portland from Appleton, Wis., and at once united with the First church by letter, and from that day to the present, have entered heartily and efficiently into its active work. While physically weak, Mrs. Fay was always strong in her love and sympathy, and many a life has been strengthened and encouraged by her gentle and thoughtful ministrations. Stranger young men, particularly, found in her an abiding friend, and in her departure hence many a one of these will recall her kindly acts and the benediction of her presence. But she was ready to go, and her spirit will remain among us to encourage and plead for a better. Throughout there was joy in her life, and Dr. House fitly recognized that characteristic in his scriptural readings and in the conduct of the funeral services.

At the communion service in the First church to day, three new members united by letter.

Rev. George A. Taggert of the Rainier church has purchasd a house and lot adjoining the church, and have begun remodelling it into a commodious parsonage. At a recent social the ladies of the church cleared $50. All lines of church work are progressing favorably. Mr. Taggart preaches at Rainier morning and evening, and walks four miles for a third service at Beaver Valley School house at three o'clock. The following Sunday he preaches at Goble in the morning, and at St. Helens at night, thus giving fortnightly services to four points.

The Albany church, under the able ministrations of Rev. G. W. Nelson, is rallying its forces for efficient services. A Y. P. S. C. E. has been organized, the Sunday-school is growing and the future is bright with promise.

The Eugene church, Rev. R. T. Cross, pastor, has its commodious parsonage well under way on a large lot adjoining the church.

Dr. House's topics for September are as follows: 6th, p. m., "The Pace That Kills"; September 13th, a. m. "First Anniversary Sermon"; September 13th, p. m., "An Evening of Song"; September 20th, a. m., "A Rough Man with a White Soul"; September 20th, p. m., "Our Public Schools and Their Teachers"; September 27th, a. m., "The Average Man"; September 27th, p. m., "The X Rays."

Rev. Edward Curran began his ministrations as pastor of the Hillsboro church today.

Portland September 6, 1903.

Macedonian Bitter Cry.

The Macedonian situation has grown more acute. The Macedonia committee, formed for the purpose of freeing Macedonia from Turkish rule, has had the backing of Bulgaria, and Bulgaria, in order to escape being overwhelmed by the Turkish government, has been smuggling up as close to Russia as possible. The events, for more than a year, have clearly shown that Russia fully reciprocated the overtures of Bulgaria, and that Bulgaria, indulging the hope that Macedonia would be joined in some way and in some degree with herself, has given all the aid and comfort possible to the Macedonian insurrection. Now that the stress of actual war has come upon Macedonia, neither Bulgaria nor Russia seems able or willing to come to her immediate help. It is probable that Macedonia will be crushed and the heel of the Sultan will be upon her neck for another hundred years. What makes the difficulty more serious is the wild, fiery fanaticism of the Macedonian leaders. Most of them have been so long accustomed to dreadful scenes of cruelty that they fairly covet martyrdom. The Macedonians are made up of Slavs, Bulgarians, Servians, Greeks and Turks. They are, for the most part, antagonistic to each other. The Sultan's keen diplomacy keeps these elements from uniting. This lack of coherency of race and language and specially of religion keeps the country in a state of weakness. It would seem that a just cause, such as the Macedonian cause is at bottom, could get a fair hearing before the powers of Europe. Europe is anxious to do something. The Sultan makes plausible promises of reform which are repeated with variations, but never carried out. The situation is indeed critical. One shrinks from the barbarities of war under the most conservative rules, but the thought of Turkish war is sickening. More and more the need of the regenerating power of Christianity is seen. Polygamy, Mohammedanism, ignorance, have contaminated all Western Asia. The help Macedonia still needs is the spirit of Christ. Servia is comparatively free in the political sense, but yet in the bonds of cruelty not far removed from savagery. Men must be free within before they can enjoy very great political freedom.

Our Boys and Girls.

Two Sides of a Shower.

"It is raining!" The tone was one of keen disappointment; tears gathered in Lottie Temple's eyes as she spoke.

"Oh, is it?" There was a regular chorus of disgust from Lottie's brothers and sisters and a general rush to the window. But, alas! the words were only too true; there could be no mistake as to the rain—down it came, relentless and swift.

"It is too heavy to last," Jack said, hopefully; but last it did for close upon half-an-hour.

The children's faces were as gloomy as the overcast sky itself. For weeks past the weather had been glorious, and they had planned an afternoon's outing in some woods close by; and now the rain had come to spoil everything.

Presently Mrs. Temple came into the room, and was greeted by a shout of:

"It is stopping, mother, it really is."

"I am afraid we must give up the picnic in any case," she said, "the grass would be far too wet after that heavy rain."

"Oh, mother, it is the last chance; the boys go back to school tomorrow!" It was Lottie and Maud who spoke.

"It is sad, I know," Mrs. Temple answered, putting her arm round little Maud, "but it cannot be helped. We will have it to look forward to next holidays."

"It is a shame," Jack broke in, his voice gruff with disappointment, and kicking a footstool rather viciously as he spoke. "We have been looking forward to it so long, why must it choose to rain the one day we want it to be fine?"

"Jack!" His mother shook her head reprovingly, and raised her hand to quell the storm of dicontented exclamations.

"No more grumbling, children! Let us try to make the best of it," she said. "See, it is quite fine now; we will all go for a walk by the river, and have a nice tea in the dining-room when we come in."

But still the children spoke sulkily.

"We do not want to go for a walk. We are tired of tea in the house. We hate the river," was what they said.

Mrs. Temple found it hard to win back the smiles and disperse the frowns from the puckered brows, but at last she succeeded, and off they went merrily enough.

Meanwhile, in the town some miles distant, a gentleman looked from the window of his office. "I shall wait till this shower is over," he said to himself; "there is no use in getting soaked."

It was Mr. Temple, the children's father.

He drew off his gloves once more and sat down again to his writing. When he looked out again in about a half-hour's time, the rain had ceased. He glanced at the clock. "I have just time to catch the next omnibus," he thought.

He took up his hat and hurried away to the corner of the street.

"What a number of people waiting about," he remarked in surprise. "I wonder is anything the matter. What is it?" he asked of a man standing near.

"Oh, sir, such a dreadful accident to the last omnibus; it overturned down by Baker's Hill, and the driver was killed. Mercifully there were only two or three passengers—they say they are badly hurt."

Mr. Temple involuntarily raised his hat.

"Thank God I did not go by that omnibus," he said. "If it had not been for that shower I should have been on it myself."

The children were all at tea when Mr. Temple got home.

"How late you are, dear!" his wife said.

"Yes," he answered; "it was that heavy shower which kept me, and thank God, it did, for the omnibus I meant to come by met with a terrible accident. It upset, and the driver, poor fellow, was killed. Fortunately, there were only two or three passengers."

There was a sudden silence in the room. The children thought with shame of the way in which they had grumbled at the rain, and but for it their father might be terribly hurt—or dead.

"God knows best, even in a shower," their mother said when they came to wish her good-night. "Let us always remember that there are two sides to everything—even to a shower."—Selected.

My Discovery.

One sunny day in June I thought I would like to go for a horseback ride, so I saddled my horse and went off. After a few miles I came to one of the numerous caves that abound in Hawaii, and thought I would like to see if there was anything inside (as the Hawaiians often leave things), and to get some ferns to make a "lei" (wreath) for my hat.

I tied my horse and went to the edge of the cave, when my attention was attracted by a curious stone that stood in a space free of all leaves, stones and grass, as if it was or had been used for a special purpose.

The stone was about two feet thick, two feet broad, and three feet long. It was made of very heavy stone, and as smooth as glass except where shallow indentions had been chiseled.

It was set upon stone feet and was perfectly straight. There were a few stones beneath the stone that were about as long as a baby's little finger and about as thick.

I afterward found that I had discovered an ancient Hawaiian chess-board. The small stones were the men. I also found that it is one of the few, if not the only one in existence.—The Story of a Thirteen-Year-Old St. Nicholas League Member.

A Little Girl Paid.

This little story is declared to be true, and we very much hope it is. It relates to Jacob Grimm, and runs:

One of his prettiest tales ends with the words: "Whoever refuses to believe this story owes me a thaler."

One winter morning a little Jewish girl rang the doorbell and asked the servant if Herr Professor Jacob Grimm was at home. When informed that he was not, she said, politely:

"Will you please hand him this thaler when he returns?"

The servant took the coin, glanced at it curiously, and inquired who sent it and what it was for.

"I owe him the money myself," said the little girl.

"Why? What for?"

"Because I don't believe the story about the wolf."—Book Lover.

Character Building.

Character building is like cathedral building—a gradual process. No Christian is born full grown, else there would be no sense in divine injunctions to "grow in grace," and to "press towards the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundations can no one build on without risking a wreck in this world, and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Savior. Then, upon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the loving-kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day—nor is it to be done simply by Sabbath service, or by sacraments. Some poor pumice-stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.—Theodore Cuyler.

Teacher—"Billy, can you tell me the difference between caution and cowardice?"

Billy—"Yes, ma'am. When you're afraid yourself, then that's caution. But when the other fellow's afraid, that's cowardice."

Spritual Life.

Unity of Believers.

The unity of believers, irrespective of geographical lines and lineal descent, was impressed upon me by an incident far over the years. One summer evening I climbed the steps by which Paul and the Areopagi of Athens ascended Mars' Hill, and standing on its rocky summit I looked up at the now dismantled Temple of Minerva, down at the Theseum, and away to the flowery Hymmetus, near which the whispering Illisus flowed. Presently, the night coming on, a dark-faced native quietly ascended the stairs. The evening star had just gone on its watch. At once there came a serious apprehension of harm, but looking closely at the stranger I thought the face was not forbidding. Then the thought occurred that he might be one of the converts I had **met in** the little chapel down by the arch of Hadrian. I will see. But we speak different tongues. What shall I do? I simply extended my hand and said, "Jesus." Instantly he returned my grasp, his face wreathed in smiles, and responded with what seemed to me a voice of marvelous sweetness, "Jesus!" My fears all fled; I was safe with him, by day, by night. Our hearts tenderly flowed together, for though in our nativity separated by almost the diameter of the earth, we were one in Christ, sons of the same Father, and destined for the same home afar, on high.—R. F. Sample.

The Guidance of the Holy Spirit.

Let our temper be under the rule of the love of Jesus. He cannot alone curb it—he can make us gentle and patient. Let the vow, that not an unkind word to others shall ever be heard from our lips, be laid trustingly at his feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By his grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

Witness-Bearing.

True Christians are witnesses for God by their sufferings. All Christian suffering is a kind of witness-bearing. It is the greatest consolation of saints under heavy trials, in long, debilitating illnesses, and those retirements and straits which forbid active service, that they are all the time passively serving. Under the cross they bear witness to God, attesting His justice, His faithfulness, His covenant gentleness; they bear witness of Jesus that He hears the sighs of the humble, distills the dew of His grace, sustains the fainting head with His arm, tranquilizes and elevates by His spirit, and shows himself altogether lovely. Only they can say, "We speak that which we know, and testify that which we have seen." They can tell of a Savior who has proved himself sufficient in the day of trial, who has lifted them out of the swoon of despair, and breathed rapture into them with the kiss of peace.—James W. Alexander, D.D.

Love, the Keynote.

It is a love story, and not a system of philosophy. The gospel is pre-eminently a heart appeal. Is it, therefore, an unreasonable thing? No, it is all the more "reasonable" because it is indefinable. The invitation of the Old Testament is, "Come, let us reason together." The cry of the New Testament is, "Come unto me and I will give you rest." The message of love goes further, sinks deeper, than the message of reason. You may reason out the construction of the rose, but no man yet defined its fragrance; it is an appeal to heart love; the fragrance always baffles our philosophy. The basis of the gospel appeal is love—not fear, nor reason. The parables of Jesus are love appeals; the lost sheep, the lost son, tell of the Father's heart. The parables always suffer when one attempts to "reason" them out. The world knows enough to depart from evil, but it is love—and not knowledge—that will win the world, if it is ever won.—Baptist Union.

'He Leadeth Me Beside the Still Waters"

While passing through Galilee—which was in January—we came to a plain of about ten acres, perhaps the most of which was covered with water from the recent heavy rains which had fallen, and which compelled us to keep on its outer border. As our horses mired more or less, I observed that the soil was a very dark, rich peat bottom, which led me to remark to my dragoman, what a pity it was that this plain was not properly drained, as it then would be very productive, whereas now it must be almost worthless. "Oh," said he, "dat be very, very good land. Now, you see de water no run off, it be still water. So, den, in de summer-time when de pasture fail in de drought, de grass grow here big down to de water-edge. So as de water dries up more and more, de grass grows more and more toward the middle of dis plain. So de owner of dis land have fat sheep and goats, when oder people's flocks be lean." Almost instantly the thought flashed upon my mind that here was a beautiful solution of my difficulty; that these were the kind of "still waters" to which David refered as furnishing green and abundant pastures when they had failed everywhere else.—Selected.

Alone with Jesus.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to whch the soul may be take itself from the charges of Satan, the accusation of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus!

How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others; how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings!

Be much "alone with Jesus!" Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven. —F. Whitfield.

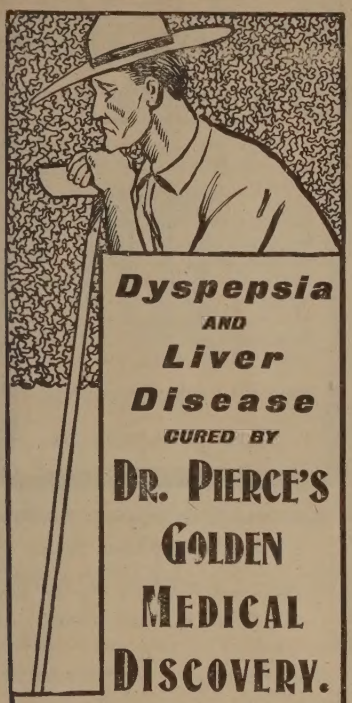
The Greatness of Love.

There is no bound to the blessings which the love of God has in store for those who come to him. His love is lavish in its giving. It ever seeks to do more, and is ever adding to what it has done. It becomes a new atmosphere to life. It gathers the holy and the good around the one who comes to his grace. It bids the heavens smile and the earth to minister to them. He lifts them up out of the depths and sets their feet upon a rock. He extends to them his all-protecting care. He reveals his grace in the unfolding of life. He gives to them of his own nature, so that they are the sons of God. We stand, and in amazement exclaim: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!"

This love becomes the measure of our life. As God has loved the world, so we should love all. As he seeks to save, so we should seek to save all men. As God opens the door of his grace to all, so we should open the door of our hearts.—United Presbyterian.

Prevents Heat Prostration.

Take Horsford's Acid Phosphate during hot weather. A delightful Acid Tonic that quiets and strengthens the nervous system and induces refreshing sleep.



"I was weak, nervous and dizzy, with a fainting sensation when walking," writes Jesse Childress, Esq., of Samuel, Sullivan Co., Tenn. "Could not walk any distance; always felt bad after eating; felt as though something was sticking in my throat, always uneasiness in stomach. Doctored with three physicians but they did not relieve me. I grew worse and used everything I could think of; was nearly ready to give up and then some one told me that Dr. Pierce's medicine was good, so I began taking his 'Golden Medical Discovery.' I have taken seven bottles of that now and am as stout as ever, and enjoying health as much as ever before. I worked all summer and this winter as much as any one. My case was liver disease and nervous dyspepsia of which your medicine has cured me. In September 1898 my weight was about 95 pounds, now it is 195. Please accept my sincere thanks."

There Is Nothing Christ Cannot Do.

Now, struggling ones, listen to me. There are men here battling with questions of sin and its consequences. I will begin with the man who is so low down at the foot of the Cross, that he dare not raise his eyes; and he takes an aspect, a corner of salvation, and he hesitates to ask for more. Listen to me. You look back upon your life with certain misgivings in your heart, and you fear lest there should be some things Christ cannot do. There is nothing Christ cannot do. There are no desirable things in the whole total round of human life, for which Christ will show himself insufficient. Nothing can separate, not even the total of your past guilt, nor the burden of your present conscience, can separate between you and the Saviorhood of Jesus Christ. Listen, you who have been down in the depths of infamy. God has not changed since the promise was given. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Every day is a fresh beginning;
Every morning is the world made new,
You who are weary of sorrow and sin,
Here is a beautiful hope for you,
A hope for me and a hope for you.
All the past things are past and over;
The tasks are done and the tears are shed;
Yesterday's errors, let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing that God has shed.
Let them go every one. You cannot relieve them.
Cannot undo, and cannot atone.
God in his mercy forgive and receive them,
Only the new days are our own;
Today is ours, and today alone.

—Rev. R. J. Campbell.

The Growing Faith.

Most of us learn to trust Christ for our heaven before we trust him for our earth, and to trust our souls with him before we trust with him our bodies. Somewhere we hope a blessed home will be ready for us at last. Some time, at life's end, we trust he will save us; for the here and now we must struggle on ourselves.

But as years go on, and the life within us grows, we come more and more into the love that casteth out fear. We drop out of our helpless hands into his all the things that we have withheld, and realize that there is nothing worth our caring for that Christ does not care for, too; that our happiness is dear to him as well as our holiness, and that his will is really our will—what ours would be if we understood.

Perhaps the last thing we withhold is our friends. It takes so long to realize that any love in heaven or earth can shield them as we would, can be quite as tender of them as we long to be. We pray for them, but we do not wholly trust them to him until there breaks upon us the wonderful knowledge that our love in all its intensity is but the faintest breath of the divine.—Forward.

Help for Daily Living.

Our need for God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supremest struggle of our being in the final conflict with the arch enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or small. He will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel. And will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need today, your need yesterday and your need tomorrow. And he knows it that he may supply it.—George Bowen.

At the Close of the Day.

At the close of each day we should go to Jesus and tell him of all that we have done or tried to do during the day. We must not forget to tell him about the day's failure. Did we lose our patience? Did we yield to temptation? Did we neglect to speak for our Master the word we ought to have spoken? Were we unkind to any one?

At many a setting sun we come, weary and sad, with empty hand. Sometimes we are tempted to stay away from the Master and make no report. Let us tell him all.

This is the kind of an evening secret prayer that will bless us. It will make us very watchful all day if we remember that we report to Jesus all we say, or do, or fail to do; it will keep us in more intimate relations with him.—Dr. J. R. Miller.

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Why the Sermon Was Dull.

Two men were walking home from church. One said: "Well, I am glad the service is over. I thought that the dullest sermon I ever listened to."

"I am surprised," replied the other; "I really enjoyed it very much."

"You did? Well, that beats me. But, then, you are such a stickler for the church and the preacher that anything in that line interests you."

"Oh, I do not know as to that. The fact is, I was interested in thoughts pertaining to worship this morning before I went to the church."

"Why, how was that?"

"Well, easy enough. You see, this morning, at family worship, I read the fourteenth chapter of John, and, after prayer, my little eight-year-old daughter came to me and said: 'Papa, in the words of the Savior which you read, among other things, he said, "I will pray the Father, and he will send you another Comforter." Now, who is that, father? Is he as kind and loving a father as you are, and can we go to him with our joys and sorrows as I can come to you?'"

"Then you have family worship, do you?"

"Oh, certainly. But I was going to say, my little daughter's words set me to thinking about our Heavenly Father, and then, you know, the pastor's text was 'Our Father which art in heaven,' and the precious truths he brought out about the tender, sacred relation we sustain to him as his children were a perfect soul-feast to me all the way through."

"Oh, I see, I see; but it was altogether different with me. The fact is, we do not have family worship. Each member of my family does his and her own Bible reading and praying in secret. I believe in secret prayer. Then, too, you know that only on Saturday our State convention closed, and I could hardly wait till the paper boy came round this morning, I was so anxious to know who were nominated. So, as soon as the paper came, I commenced to read, and I became so interested in the report of the convention that I was surprised when my wife told me to hurry up, or we would be too late for church."

"Ah, I, too, see. It is clear to me now why the sermon failed to interest you. Your mind was so full of the State convention that you had no appetite for spiritual things. No wonder the sermon was dull to you."

Moral.—One of the best possible preparations for enjoying a sermon is an hour of the morning spent in reading and meditating upon some portion of God's Word. That makes it a pleasure to go to the church for worship.

Moral 2.—The Sabbath morning spent in reading the Sunday newspaper is sufficient to make the best of sermons appear dull, and to render the services of God's house uninteresting and burdensome.—Religious Telescope.

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